



תשורה



משמחת נישואין של

WEDDING CELEBRATION OF

Mendy
מנחם מענדל הלוי
&
Menucha
מנוחה רחל
Blank
בלאנק

וי אלול ה'תשע"ז ~ AUGUST 28, 2017



BH

Preface

In accordance with the Minhag Yisroel to print a Teshurah in honor of one's Chassunah and as the Frierdiker Rebbe did for the Rebbe's Chassunah, we are pleased to present the following Tshurah to all those who were so kind to join us in our Simchah, especially those that traveled from far.

The content of this Teshurah is based on personal encounters, responses, letters and guidance received from the Rebbe.

It's important to stress that being the responses were to an individual they may not be applicable in all circumstances.

The wedding takes place in the auspicious month of Elul which has the known acronym אני לדודי ודודי לי "I am to my beloved and my beloved is to me."

Let the joy of this wedding, as two halves bond as one soul, inspire us in unifying with Hashem through his Torah and Mitzvos, reflecting Hashem's great love to us.

We hope and pray that this personal Simchas Chosson VeKallah will hasten the grand Chassunah between Hashem (the Chosson) and Yidden (the Kallah) which will take place with the arrival of Moshiach, may it be speedily in our days!

We would like to thank all those that came in from far and near to add in the simcha. May Hashem grant you the ability to partake in many more simchas in good health!

May we all be inscribed for a sweet and happy new year!

כתיבה וחתימה טובה לשנה טובה ומתוקה בטוב הנראה והנגלה!

Rabbi and Mrs. Sholom Blank

Rabbi and Mrs. Yehuda Ferris



Rabbi Blank's Encounters and Responses from the Rebbe

Early Connection to Lubavitch

In the summer of 1949 my mother, grandmother and I went into Yechidus with the Frierdiker Rebbe. I was too young to remember this occasion, though I'm certain that its influence is everlasting.

In 1941 the Rebbe sent ten Shluchim to Montreal, and at the same time a non Chassidic Yeshiva opened there. When my oldest brother had to start school, my mother looked for a Jewish school which turned out to be the non-Chassidic one.

A short while after being in the school, he complained that he didn't feel well. My mother called the doctor who made house calls, and after taking one look at him, he said that he had scarlet fever! This was before penicillin was available and it was then a life threatening disease.

My brother was rushed to the hospital in an ambulance with a siren wailing, and probably my mother was wailing along with the siren. He was put into quarantine.

A short while later my next brother came down with the same condition! The whole scene was reenacted, and it was a big trauma for my mother.

When they came back home healthy, my mother had a bad feeling about the school and refused to send us back there. After searching around for another Jewish school - and it turned out to be Lubavitch...and that's how the hand of Hashem brought my family to Lubavitch!

After learning in the Montreal Lubavitch School till the age of 12, I asked permission during a Yechidus to transfer to the Lubavitch School on "Bedford and Dean near the Chabad Headquarters in Crown Heights". The Rebbe asked, "What were your marks?" I answered, "I don't remember." At that, the Rebbe laughed and said, "That's a diplomatic answer." But he gave me permission to transfer.

During a Tishrei farbrengen, the Rebbe asked that all the pre Bar Mitzvah children gather in one area. Since I was almost Bar Mitzvah I decided to stay with the adults. The Rebbe saw me and motioned that I should go with the kids.



Bar Mitzvah Yechidus

Here's the Yechidus from my Bar Mitzvah:

Rebbe: Do you wear Tzitzis?

Me: For sure.

Rebbe: Do you know how many strings are by each corner?

Me: 8.

Rebbe: Do you know how many corners there are?

Me: Four.

Rebbe: What's the total of all the strings?

Me: 32.

Rebbe: Do you know that every letter of the aleph beis there is a gematria?

Me: Yes.

The Rebbe took out a piece of paper and wrote לב and showed it to me, and explained that the number 32 in loshen hakodesh is lev. The Rebbe bentched me that I should have a good heart, a Jewish heart and a chassidishe heart.

Arthritis Guidance

When I graduated high school I went to Yeshiva. After dorming in yeshiva for a month I awoke one morning aching; I contracted a mysterious disease and my joints started aching terribly. When the doctors examined the x-rays, they said that I had "ankylosing spondylitis" which is a type of arthritis, resulting from inflammation of the joints of the spine. They said that my joints were fusing together so that, after a time, I would not be able to bend – I remember they said that I should decide whether to remain standing or sitting for the rest of my life, because that's how it was going to be.

My father took me to the head of the hospital for an x-ray, which found a shadow in my hip. They wanted to make an exploratory surgery. My mother asked the Rebbe if we should agree to the surgery, which in return got a firm reply, **no**.

Indeed, it was good advice because, years later, that doctor admitted to my father that this experimental operation was very risky, and I might have been crippled for life as a result of it. For many years I was bothered by the pain although thankfully, my spine and hips did not fuse together.

When I was pursuing a shidduch, I asked the Rebbe, since my hip still bothered me, if I'm seen limping (in regards to the shidduch) what should I say? The response was "שאלה לרב - כשיהי' נוגע ללפועל".

The 2nd Question was "I have concern for a future in shlichus, even if I have bitochon for parnoson



I still lack confidence in presenting myself for a shidduch? To this the rebbe wrote "בודאי ובודאי יסתדר" "הן בפרנסה והן בשידוך ולפלא השאלה"

On the basis of the 1st answer I asked R' Dvorkin, who told me I don't need to tell the whole truth in regards to the pain in my hips.

In yeshiva and Kollel I survived off aspirin, and after marriage I again asked the Rebbe about the pains. The Rebbe said something interesting, "When you stop worrying about parnasa the pains will go away, everything will get better, and you will be fine."

Although I didn't understand the connection to my "financial situation," after settling down, my disease went into remission, and I was fine. Thanks to the Rebbe's Brocha.

When you see me up and around, you are seeing two miracles: salvation from sickness and from the doctor.

Hadar Hatorah

I was the first bochur, who moved from הדר התורה to 770.

This was a major breakthrough, and at first, Rabbi Mentlik hesitated to accept me. The Rebbe took a lot of interest in helping me.

This is a יחידות in connection to the episode:

Rebbe: What is the basis of Rabbi Mentlik's hesitation? Has he tested you or spoken to you in regards to your learning?

Me: No. He believes that I may not fit into his שיעור and I don't have חברים (study partners) from ישיבה the whole day.

Rebbe: Perhaps you can find on your own, and then discuss it with Rabbi Mentlik. Since Rabbi Jacobson encouraged you, He probably knows your כשרונות better.

Try to find a חבר from Rabbi Mentlik's שיעור. You probably know the בחורים that are in his שיעור. You should try to find one for נגלה and חסידות or perhaps a separate one for the morning and a separate one for the afternoon. Who was your חבר last year?

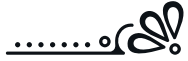
Me: Peretz Green.

Rebbe: Who?

Me: Peretz Green. He is now in Brunoy, most of my חברים have left.

Rebbe: You should have הצלחה in learning and fulfilling מצוות, and hear good news from your family...

From a Yechidus written in connection to a disorder that Hadar HaTorah experienced in their early years:



Rebbe: What was the outcome of that which you asked me about Hadar HaTorah?

Me: We got Abba Paltiel back.

Rebbe: Has it filled your expectations, when did he come back?

Me: Today.

Rebbe: He's back with the same arrangements, hours, and classes?

Me: Ye ברוך השם.

Rebbe: Since it was אויסגעפירט through you, you should have a hand in seeing that everyone does their part.

You should see that everyone should do what they are supposed to do.

Your יום הולדת was today. You should have a ברכה in ?

You should have הצלחה, בשורות טובות, (and once again), you should have a hand in Hadar HaTorah.

When the Rebbe Asked Me to Sit

By one Yechidus I wrote on my note asking the Rebbe how to deal with my father's unhappiness with me growing a beard.

When I came in and put my note in front of the Rebbe, he told me to sit. Naturally as a Chossid I respectfully remained standing but again the Rebbe told me a bit more strongly to sit. Not wishing to disobey, I sat. This was very unusual as I never sat during a Yechidus before and not afterwards.

The Rebbe discussed with me different people who might have an effect on my father to make him more comfortable with the idea. I don't recall the outcome but the Rebbe was sensitive and really wanted to help and discuss my difficulty which might explain why the Rebbe asked me to sit.



Answers Received While Learning In 770

The first time I wrote to the Rebbe I wrote my name without writing Halevy. On the note back the rebbe added Halevy.

From then I made certain to include Halevy.

כה אייר תשכ"ה

Upon receiving שחיטה certificates: ת"ח על הבשור"ט.

Concerning summer plans: **Ask the הנהלה.**

Concerning the challenge of finishing the ליקוטי תורה weekly: **Learn the first thoroughly, the rest read through.**

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ד' אדר א' תשכ"ו

Concerning moving into the Hadar HaTorah dorm –

I wrote that I am afraid that it will have a bad effect on me (many hippies were there in those days).

The Rebbe underlined "I am afraid it will have a bad affect on me" and wrote

אם כן לא יעשה זה

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יג טבת תשכ"ו

Concerning learning in Montreal or Newark or Eretz Yisrael:

"בכל אופן אין כדאי לשנות באמצע הזמן"

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י' שבט תשכ"ו

Concerning learning in כפר חב"ד:

"אינו מתאים לפניו"

Concerning Hadar HaTorah library and attendance check:

"ת"ח על הבשור"ט"

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י' תשרי תשכ"ז

Should I put on תפילין דר"ת?

The rebbe underlined the question and put and arrow pointing to "Should".

Brocha for chaver in learning: אזכיר עה"צ

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Reshus from Hanhola

I wrote about going to my cousins wedding in California, that I have permission from hanhala to attend. The Rebbe underlined it and added ויהי בשטומ"צ.

[I put Tefillin on someone on the plane to L.A. This was shortly after mitvza Tefillin started. I wrote in to the Rebbe about it and got ת"ח על הבשור"ט].

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ה' תמוז תשכ"ח

R' Shalom Morozov (mashgiach) said I should ask the Rebbe שליט"א

If I should spend summer 1. On Merkos Shlichus 2. Hadar hatorah dorm mashgiach:

גם בזה כעצת הנהלת הישיבה

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כב' חשוון תש"ל

Concerning my mother, if she should buy plots in ארץ ישראל:

The Rebbe wrote ואין לקנות בחו"ל

About my brother buying a תורה ספר:

The Rebbe wrote באם מחיר אינו יותר מדי יקנות בשעה טובה ומוצלחת

He bought it and and it was in Kfar Chabad.

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Subject of Learning

In regards to the subject of a relative of mine, if should learn with a chavrusa. I asked what would the Rebbe prefer them to learn - chassidus or shulchan aruch or mishnayos or whatever. The Rebbe crossed out or between chassidus or shulchan aruch and wrote וגם and crossed out whatever and wrote בענינים שלבו הפץ.

כח' תשרי תשכ"ז

I asked R' Abba about learning יורה דעה the Rebbe underlined "he was generally happy with the idea"

Concerning choice of גמרא or יורה דעה in חברותא the Rebbe put a line through גמרא ending with an arrow to or יורה דעה and underlining it.



From a Birthday Yechidus

You should have הצלחה in learning both נגלה and חסידות and in המצות קיום

Rebbe: Did you have a עלי-ה this past שבת?

Me: Yes.

Rebbe: Give צדקה on your הולדת יום and learn an extra שיעור in נגלה and חסידות.

For the first couple of years, when going into יחידות for my birthday, the Rebbe would ask me if I knew אידיש. But I was more comfortable with English.

After becoming more fluent in it, I was excited to finally be able to tell the Rebbe that I knew אידיש!

At that יחידות, the Rebbe must have perceived this progress, and didn't bother asking me and from then on as well.

Several times, when my birthday came out on Friday, the Rebbe instructed me to finish מקרא שנים and תרגום ואחד on Friday.

In one of the Yechidus the Rebbe asked me if I received smicha and I answered yes. From then the Rebbe would refer to me as איר, a more respectable way when talking in Yiddish.

He Puts Tefillin on the Right hand

At one winter farbrengen, the Rebbe called out several times if anyone was going to Montreal. (The Rebbe wanted to send a bottle of Mashke in order to make a farbrengen there.)

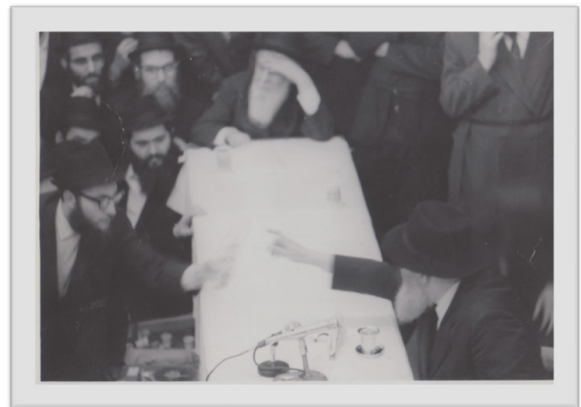
There was no response from the crowd.

So I decided right then and there to travel to Montreal.

When I went up to take the bottle, Rabbi Jacobson told me, "Take with your right hand!" His reaction was based in Jewish law, which says that the right hand represents kindness and, therefore, when you want to deal respectfully with someone, you always put out the right hand.

But the Rebbe turned to him and said ער לייגט תפילין אויף די ריכטע הענט - "he puts his *Tefillin* on his right arm." The Rebbe knew that I was a lefty and that, for a lefty, the left hand takes the place of the right hand.

There is so much to learn from every word of the





Rebbe, like the wording of the Rebbe's answer, when he stretched out his hand to receive the bottle of wine. The Rebbe said to Rabbi Jacobson "He already puts on Tefillin on his right arm". Not "He is a lefty".

From this answer we can see the tremendous positivity.

Kos Shel Brocha by the Rebbe's Door

One שבועות, my sister came to New York to be by the Rebbe for יום טוב. Late at night, after the פארבריינגען - when כוס של ברכה started, I walked her back to the house where she was staying. When I came back to 770, I was shocked to find that the Rebbe had already finished כוס של ברכה and was walking back to his office.

I went to R' Chadokov, told him that I missed כוס של ברכה, and asked him if he could get me some of the Rebbe's wine.

He went into the Rebbe's office, and then came out and asked me why I missed כוס של ברכה. I told him that I had escorted my sister back to her host. He then returned to the Rebbe's office, and came back out - instructing me to wait outside the Rebbe's door.

The Rebbe came back out, wearing his hat, kapote, and gartel, and poured כוס של ברכה just for me.

Start Shidduchim?

After Peasch I asked the Rebbe if I should consider a suggestion in which I received the answer אחרי חה"ש after Shavuos. On 11 Sivan I asked again should I start, the reply was לאחרי י"ב תמוז. On יג תמוז I asked if I should start shidduchim and received a positive response - אזכיר על הציון.

Long engagement

Answer received after my engagement:

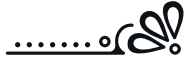
About Kollel - נכון מאוד.

About deciding the date of the wedding - כפי שיתדברו שני הצדדים.

After my engagement, my parents went into יחידות. Amongst the things which they discussed, was the wedding date. They felt that I wanted to get married too soon and they wanted to have the wedding in the summer. The Rebbe told them that I should write in, to explain why I wanted that specified timing.

I wrote several reasons why i was being set on getting married before Pesach.

At the end of my letter, I wrote about compromising on the date, if it was to the point of arousing anyone's bad feelings ח"ו.



Here's what the Rebbe answered on כב כסלו תש"ל:

The Rebbe underlined the words, "ח"ו" and wrote:
 א"כ כדאי שיעשו כרצונם החזק של כו"כ שי', ויקבעו החתונה לאחרי סוף שנת הלימודים ויהא בשעה טובה ומוצלחת. אזכיר
 עה"צ

Nachlas Har Chabad

Before my wedding, I had been accepted into 770 Kollel, and my Kallah applied to immigrate to USA. The immigration office had not replied, and the marriage was soon to take place.

I wrote to the Rebbe about a couple of options of what to do after marriage:

1. To bring my wife to America - but both of us were not American citizens.
2. To learn in the Kollel opening in Montreal.

The Rebbe suggested something entirely different:

יש להתעניין בנוגע לכולל נחלת הר חב"ד

Does she agree?!

Before I left I put a bottle for the rebbe to give me for my move to Nachlas Har Chabad. When I went to receive it the Rebbe asked "iz zi maskim" does she agree? I was dumbstruck. Before that I just told my future wife what the rebbe said with the understanding that if the Rebbe said then this is what we'll do.

After Kollel, I wrote again about future plans for my wife and I, the Rebbe replied:

"מאשר הנני קבלת המכתב מי' תמוז בנוגע להסדרות-בהתיעצות עם ידידים על אתר"

So I asked my friends, and they all suggested that I write to the Rebbe, which upon their advice I did. The Rebbe replied:

הרי עניתי כבר ופשוט שלא התכוונתי לעצה שישאלו אצלי

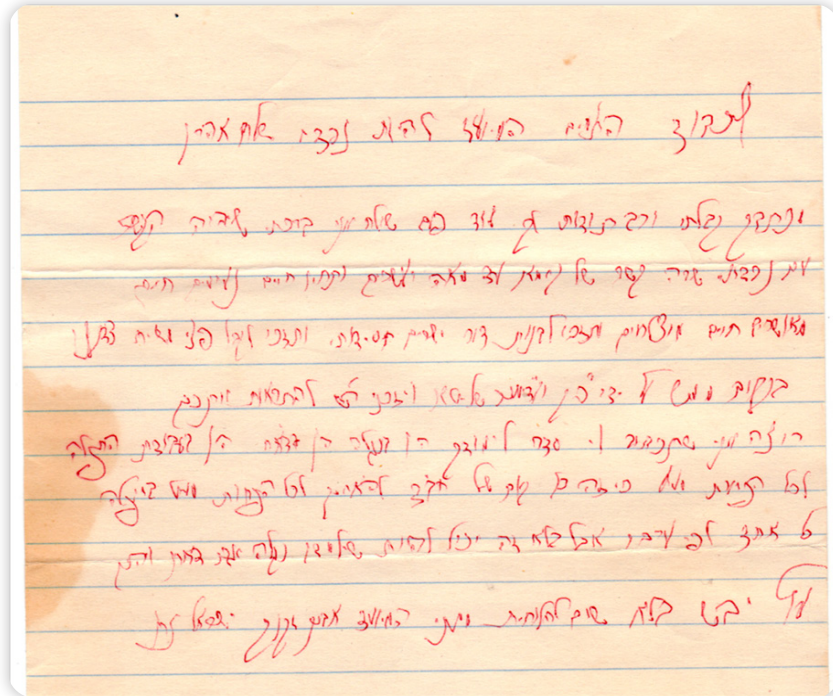
בנוגע לשליחות בחו"ל וכו' - באם יש סיכוי טוב למצוא מקום

Contract for Shlichus

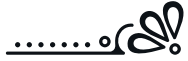
Before I moved on shlichus in Miami I tried out a few other places. I was trying out a certain shlichus, and the Rebbe told me not to go back without a contract which ended up being able to difficult to procure, so I didn't go back.



Letter from the Chossid R' Yisroel Noach Belinitzki to the Chosson's father—during his engagement.



לכבוד התמים המיועד להיות נכדי שלום אהרן
מכתבך קבלתי ורב תודות לך עוד הפעם שולח אני ברכתי שיהיה הקשר
עם נכדתי שרה קשר של קיימא עד מאה ועשרים ותחיון חיים נעימים חיים
מאושרים חיים מוצלחים ותזכו לבנות דור ישרים חסידותי ותזכו לקבל פני משיח צדקינו
בקרוב ממש על ידי כ"ק אדמו"ר שליט"א ויזכני ה' להתראות אתכם
רוצה אני שתכתוב לי סדר לימודך הן בנגלה הן בדא"ח הן בעבודת התפילה
לכל הפחות מעט כי זה כל קיום של חב"ד להאריך לכל הפחות מעט בעבודת התפילה
כל אחד לפי ערכו אבל בלא זה יכול להיות שלמודו נגלה וגם דא"ח והם
עץ יבש בלא שום לחלוחית
חתני המיועד אביך זקנך ישראל נח

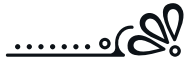


To the Tomim destined to become my grandchild-Sholom Aharon,

With gratitude I received your letter and I again send my blessing that your bond with my granddaughter Sarah be an everlasting one for one hundred and twenty years and that you should live a pleasant, upright life, and merit to establish a righteous Chassidishe family, and merit to greet Moshiach very soon through the Rebbe, and may ה' grant me to meet with you.

I would like you to send me your learning schedule both in Nigleh and Chassidus and davening at least a little bit, for this is the whole foundation of Chabad, to dwell at least for a short while in your davening, each person according to his capabilities; for without this one can be learning Nigleh and Chassidus but they are like a dry tree without moisture.

Your future grandfather-in-law Yisroel Noach



Mrs. Lois Grayson, grandmother of the Kallah, wrote to the Rebbe. She was upset that her daughter wasn't following in the family's ways. The Rebbe reassured her that she would experience much nachas from her daughter following in the path of Torah and Mitzvos.

12 Adar, 5740

Brooklyn NY

Mrs.....

West Orange, NJ

Blessings and Peace!

I am in receipt of your letter dated 23 February with its enclosure.

I am confident that there is no need to explain to you at length that in this world, as in existence in general, there is a Creator and Leader Who established the rules of conduct, which are befitting each and every one of His creations. It would be illogical to assume that the Creator abandoned the human race to its own devices.

Actually, in the world it is recognized that there exists certain Divine laws and principles which must

guide the conduct of a person's day-to-day life.

With regards to us, the Jewish People, whom G-d Almighty chose as a Holy nation when He gave us the Holy Torah at Mount Sinai, our way of life is totally different and separate, and is an obligation upon every Jew without exception.

It is self-understood that being that G-d gave us Torah and Mitzvoth to live according to their dictates, He also provided to every Jew the ability to live according to His expectations. Regardless of how the Jew lived in the past, he has the full ability to conduct his or her life in accordance with the Divine Will, i.e. in accordance with Torah and Mitzvoth., even if this means a dramatic change. In the final analysis, this is mainly dependent upon the individual's desire and determination.

Even though the daily fulfillment of Torah and Mitzvoth is in and of itself an "obligation"



because they are the Will of G-d Almighty,
nevertheless they are also the channels to receive
Divine blessings in all that is needed.

And as is understood, there always room for
improvement in all matters of good and holiness,
Torah and Mitzvoth.

In light of the above, I am convinced that you will
feel true happiness and indebtedness of gratitude
on the fact that your daughter has chosen the
true path of Torah life and is determined to
establish her home upon these eternal
foundations. And with G-d's help and blessings she
will certainly be a source of true Nachas and joy
for her parents, grandparents, and entire family.

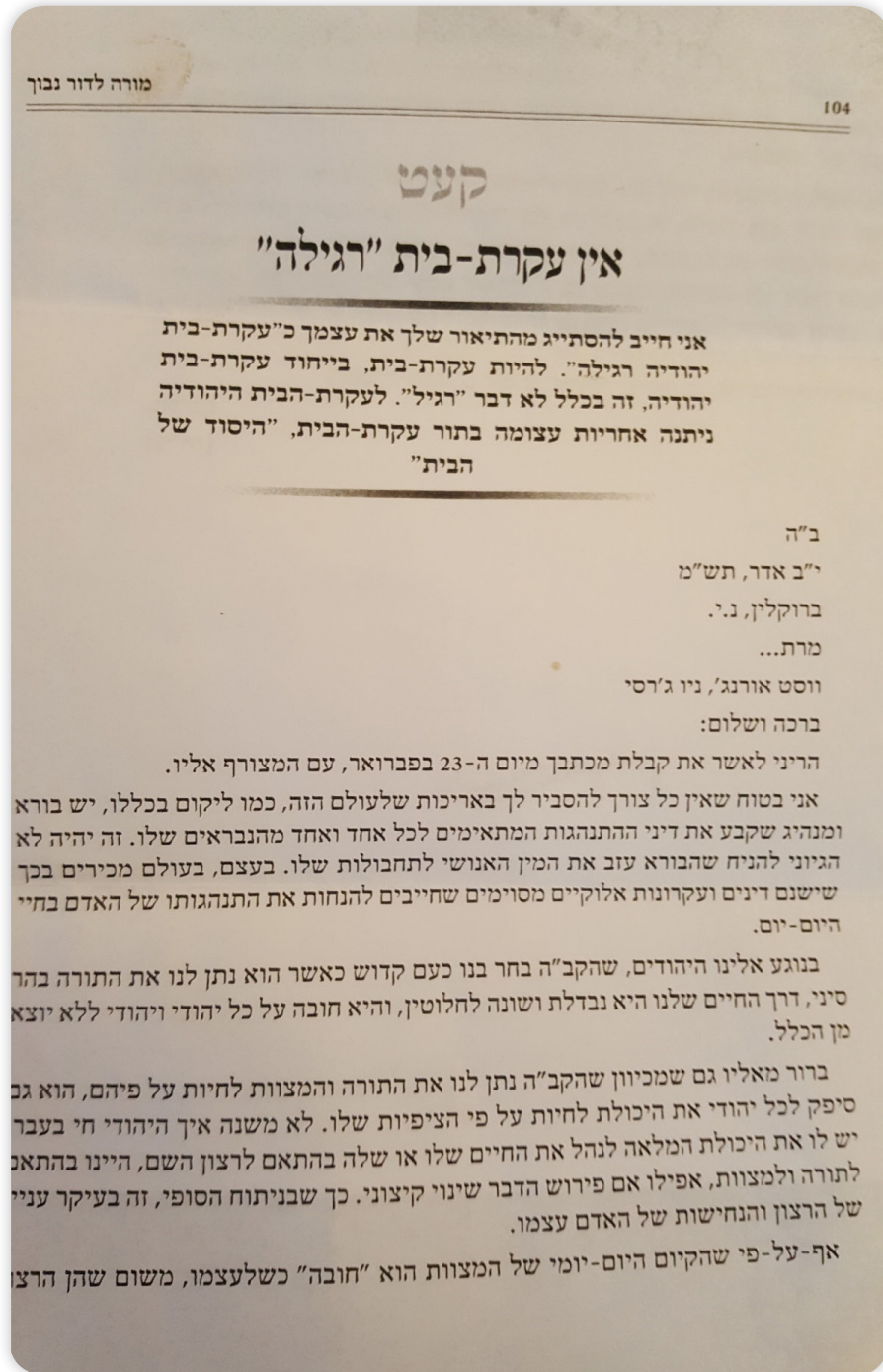
I must take issue with your description of yourself
as a "average Jewish housewife". To be a
homemaker, especially a Jewish one, is not all an
average task. A Jewish housewife has been
entrusted with a tremendous responsibility: to be
an Akeret HaBayit, the foundation and mainstay of
the home, because this is mainly her responsibility
and merit to create the proper atmosphere in the
home and to illuminate it with the light and warmth
of Jewish life. Since such a responsibility was given
her, it is obvious that G-d Almighty has endowed
her with the necessary characteristics and powers
in order to carry it out in its fullest possible measure.

With all heartfelt wishes I wish to you and yours a
joyous and inspired Purim.

With Blessing,



Unedited Translation in Hebrew





של הקב"ה, הן גם הצינורות לקבל את ברכות השם בכל המצטרך. וכמובן, תמיד יש מקום להתקדמות בכל ענייני טוב וקדושה, תורה ומצוות.

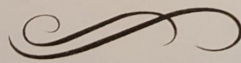
לאור האמור, הנני משוכנע שתרגישי שמחה ואסירת-תודה באמת על כך שבתך בחרה בדרך החיים האמיתית של התורה והיא נחושה להקים את ביתה על יסודות נצחיים. ובעזרת השם ובברכותיו, היא בוודאי תהיה מקור לנחת ושמחה אמיתית עבור ההורים והסבים שלה וכל המשפחה.

אני חייב להסתייג מהתיאור שלך את עצמך כ"עקרת-בית יהודיה רגילה". להיות עקרת-בית, בייחוד עקרת-בית יהודיה, זה בכלל לא דבר "רגיל". לעקרת-הבית היהודיה ניתנה אחריות עצומה בתור עקרת-הבית, "היסוד של הבית", משום שזוהי בעיקר האחריות והזכות שלה ליצור את האווירה הנכונה בבית ולהאיר אותו באור ובחמימות של חיים יהודיים. ומכיוון שניתנה לה אחריות כזאת, ברור שהקב"ה חנן אותה גם בתכונות ובכוחות הנחוצים כדי לבצע זאת במידה המלאה ביותר.

בכל האיחולים הלבביים, ומאחל לך ולאשר לך פורים שמח ומעורר,

בברכה,

[חי"ק]





Berkeley Chabad House resident Paul Hoffman A”H asked the Rebbe if he should attend Hadar Hatorah. He also expressed hurt concerning an individual who slighted him. The Rebbe sent him two letters addressing his issues. They were discovered unopened in his safe deposit box posthumously. Rabbi Ferris received them as a gift from his estate.

VACHEM M. SCHNEERSON
Lubavitch
0 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
24 Tammuz, 5743
Brooklyn, N.Y.

Mr. Gedalia Hoffman
P. O. Box 1143
Berkeley, Ca. 94701-1143

Greeting and Blessing:

This is in reply to your letter of Tammuz 18, the main point of which is to seek advice as to whether you should attend Hadar Hatorah.

The most logical thing for you to do in this matter is to communicate with the administration of Hadar Hatorah to find out what the situation is. Although it is vacation time, I believe they have summer courses. But in your case you have to make sure that you can fit in a suitable program, and also have "Chavruso."

The fact that you were in touch with Hadar Hatorah a year ago, and thought that you encountered an "unfriendly" attitude (which was surely a misunderstanding since that is not their policy, nor in keeping with the Torah, whose ways are pleasantness and peace) should have no bearing on the present situation.

You may, if you think it useful, include a copy of this letter with your letter to Hadar Hatorah.

To conclude on the timely topic of the Three Weeks, commemorating the Churban and Exile, it is well to remember that the sole cause of it is - as we say in our Musaf Prayer: "Because of our sins we have been exiled from our land." Therefore everyone of us must work all the harder to counteract and remove the cause - by means of all our efforts to strengthen and spread Yiddishkeit, Torah and Mitzvos, thereby eliminating the effect and hastening the Geulo through Moshiach Tzidkeinu.

With blessing,



RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N. Y. 11213
493-9250

תנחום מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
22nd of Av, 5745
Brooklyn, N.Y.

Mr.
Chabad of Northern California
2340 Piedmont Ave.
Berkeley, Ca. 94704

Greeting and Blessing:

This is to acknowledge receipt of your letter of the 7th of Av.

There is surely no need to point out to you at length that one of the basics of our Torah, Toras Chaim, is that HaShem is the Creator and Master of the Universe, whose benevolent Providence extends to each and everyone individually, and that He is the Essence of Goodness, and it is in the nature of the Good to do good, particularly in regard to our Jewish people, to whom he has given His Torah, Toras Chaim, of which it is stated that it is "our life and the length of our days," together with its Mitzvoth whereby Jews live.

As you know, and indicate also in your letter, there are Mitzvoth which apply to Jewish males, and those that apply to Jewish females, and the distinction in regard to the fulfillment of the Mitzvoth, is a far-reaching one.

In light of the above, it is not clear why you should want to interfere with HaShem's blessings and contemplate a change of sex; especially as it would immediately bring in complications regarding Torah and Mita\zvoth, even assuming that there would be no problems in other areas. And since this is quite plain and understandable, there is no need to elaborate on it.

As for your writing that you have sometimes had the desire to have been born a female, etc. - it is not surprising that a human being cannot understand the ways of HaShem, who surely knows what is best for every individual. However, if this desire is somewhat troublesome to you, it would be advisable that you should talk things over with a Torah-observant psychologist.

I suggest that you should have your Tefillin checked to make sure they are Kosher.

With blessing, *M. Schneerson*



A letter to someone in Berkeley dealing with transgender difficulty

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn, N.Y. 11213
493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ.י.

By the Grace of G-d
22nd of Av, 5745
Brooklyn, N.Y.

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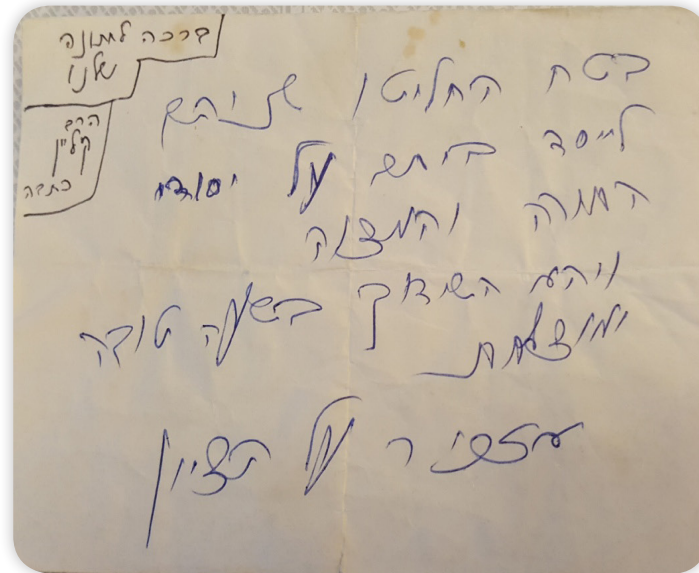
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I suggest that you should have your Tefillin checked to make sure they are Kosher.

With blessing, *M. Schneerson*



**Hand copy of the Rebbes answer
for the Kallas parents engagement**



Surely they have both agreed to establish their home upon the foundations of Torah and Mitzvos.

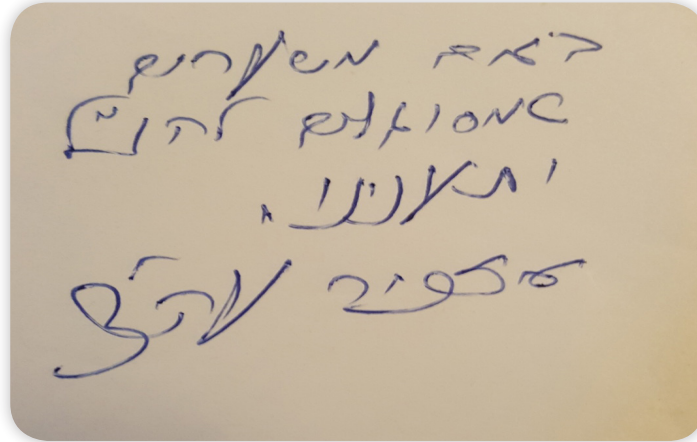
And may the Shidduch be in a good and auspicious hour.

I will mention you (for blessing) at the Tzion.



Berkeley had a history of previous Shluchim before the Kallas parents.

Note the Rebbe's wording in the answer to go on Shlichus



באם משערים שמסוגלים להנ"ל יתענינו אזכיר עה"צ

If they estimate that they are equipped for the above mentioned- they should interest themselves.

I will mention you (for blessing) at the Tzion.

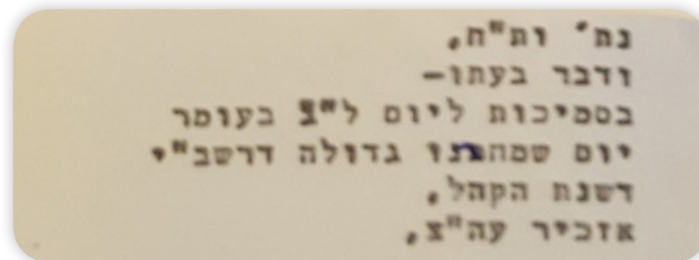


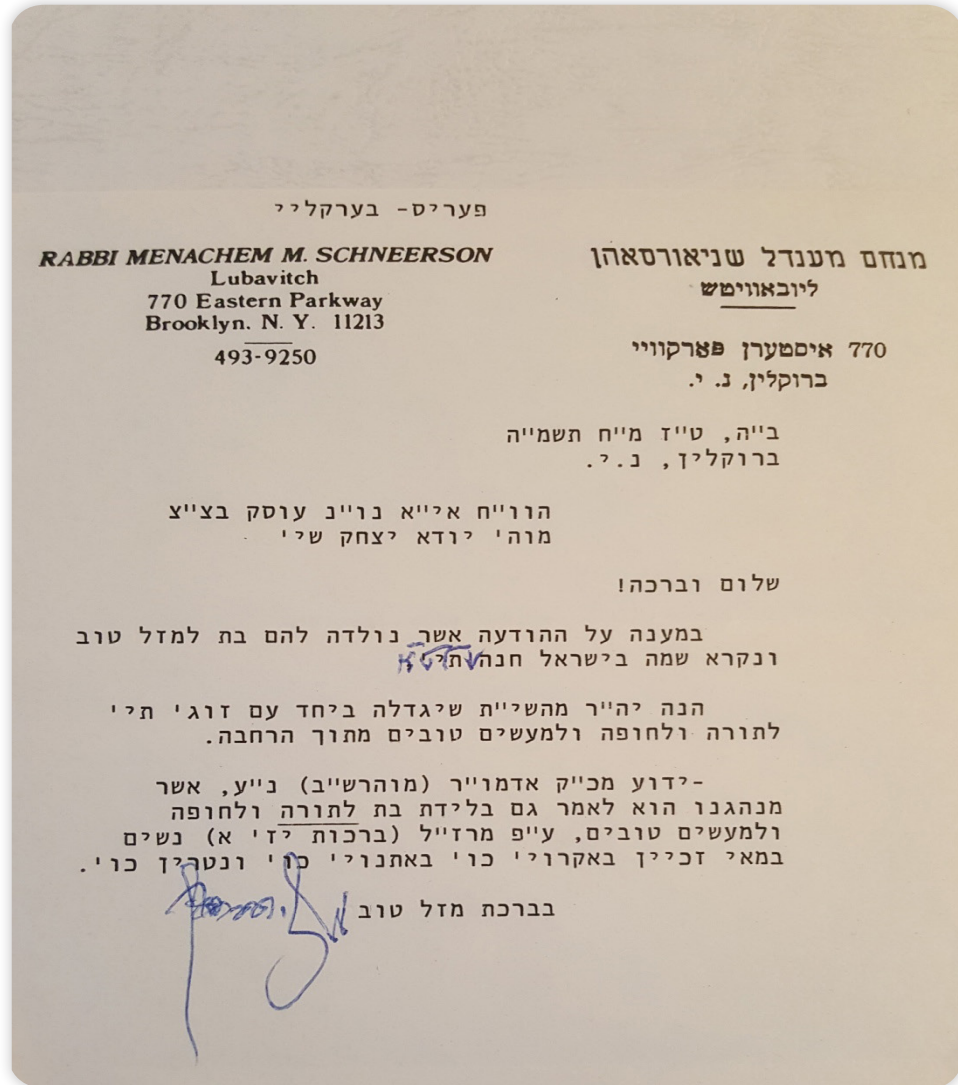
At a Tzivos Hashem rally in 5740, the Rebbe gives all the teachers of United Lubavitcher Yeshivos a roll of dimes to distribute to their class.

Rabbi Ferris is receiving dimes for his class



Rabbi Ferris recorded Released Time songs on a cassette tape called Wake Up Yidden and submitted it to the Rebbe.





It seems that those that were named after Rebbetzin Chana and Rebbetzin Chaya Mushka the Rebbe wanted Mazkirus to add שתלי"טא to their names. Here we see the Rebbe adding it.



תש"ו תשמ"ו

NOTES

חגונ' אחי' צו'ת של'ן ע'ג ב"ן א'צמו'ס ל'ט'ס
 ק'ר'ב'ה ק'א'ו'ר
 Finish ח'תו'ן'ה to ח'ב'נ'ו'ת
 ח'ב'נ'ו'ת Jewish way
 ח'ב'נ'ו'ת א'י'צ'י'ב' way.
 Spread joy and insipiration of
 ח'ב'נ'ו'ת א'י'צ'י'ב' way.
 Blessed with children going in Jewish
 way - path of ח'ב'נ'ו'ת א'י'צ'י'ב' way.
 Good ח'ב'נ'ו'ת. If you can arrange
 the ח'ב'נ'ו'ת,
 stay here 1st year in a neighborhood
 like Crown Heights.
 Give dollars on ח'תו'ן'ה day, and that
 giving of ח'ב'נ'ו'ת א'י'צ'י'ב' will bring to ח'ב'נ'ו'ת א'י'צ'י'ב' way.
 ח'ב'נ'ו'ת א'י'צ'י'ב' way.

The Rebbe F"l's wrote a vertical line by the parents names.
 He Read our ח'ב'נ'ו'ת with glasses on,
 then answered us with glasses off.



אצל זוק יה' הקנן
קנן עי עי
על יסודי התורה והמצוה
דחיי אלושים קפ

"MAZAL TOV! MAY THEIR HOME BE
AN EVERLASTING EDIFICE
ON THE FOUNDATIONS OF TORAH AND MITZVOS
AND THEIR LIFE BLESSED WITH HAPPINESS IN ALL THINGS."

(TEXT OF THE REBBE'S HANDWRITTEN BLESSING)



חן חן על השתתפותכם בשמחתנו
בברכת כתיבה וחתימה טובה
לשנה טובה ומתוקה

THANK YOU FOR JOINING US
IN OUR SIMCHA

WITH BLESSINGS THAT YOU BE WRITTEN AND
SEALED FOR A GOOD AND SWEET NEW YEAR!

Mendy & Menucha

